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concludes that "Germany has no good reason to want a tariff war with America nor no reason for greatly fearing such an issue. . . . It would be desirable if a *modus vivendi* between Germany and America and Russia could be found which would have for its result no too violent economic disturbances."

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The Social Problem: Life and Work. By J. A. HOBSON.
London, James Nisbet & Co., 1901. — 295 pp.

The particular excuse for the appearance of this volume is that it attempts to introduce us to the science and the art of social progress. Whether there is room for a general science of sociology on the broad lines which certain writers have attempted, is more than doubtful. But there is no doubt whatever that there is room for a theory of social progress. The welcome that is given to such works as Mr. Kidd's *Social Evolution*, with all their imperfections, and the general interest which is manifested in contributions to the problem of social improvement, whether they come from economic, ethical, biological or medical sources, show plainly enough that here is a field of knowledge where the interest far exceeds the supply of trustworthy information. It is also apparent that the construction of a theory of social progress will require the examination and analysis of factors and forces which are not ordinarily included within the scope of purely economic inquiry. This volume deserves a place, therefore, even if it does no more than to force economists to see the limitations of their science when strictly defined. It also deserves commendation for not attempting to give us a complete science of society.

The author divides his book into two parts, which he calls respectively "The Science of Social Progress" and "The Art of Social Progress." In the division of his material, however, it is not easy to see that he has followed any clear line of division between art and science. Under the "Science of Social Progress" he discusses such unrelated subjects as "Waste in Work and Life," "The Old and the New Political Economy" and "Necessaries and Luxuries." Under the "Art of Social Progress" he brings in the discussion of such abstract topics as the "Rights of Man," "Is a Leisure Class Desirable?" "Society as Maker of Values," "Distribution according to Needs," the "Problem of Population" and the "Range and Area of Social Utility."

While the author is probably right in contending that it will be impossible to construct a theory of social progress out of the materials

with which political economy ordinarily deals, he is by far too severe in his criticism of that science. He seems to forget that a science which deals wholly with the relations of causes and results may be a very useful science, even though it does not attempt to assess the value of those results. The fact that political economy does not go back of market values and engage in the consideration of general social values may furnish whatever ground there is for the development of another science, — sociology, for example, — but it can furnish no reason whatever for the condemnation of political economy. If it did, every positive science would be brought under the same condemnation.

The author's demolition of the ancient fallacy that a leisure class is desirable is quite satisfactory. But he goes farther and rejects the doctrine of distribution according to productivity, because of the difficulty of distinguishing between the products of different factors. At the same time, he accepts the doctrine of distribution according to needs, in spite of its difficulties — which seems very much like straining at a gnat and swallowing a camel. He further justifies the taking over by the state of a larger share of the income of the community, on the ground that society is the chief maker of values. This looks like applying the doctrine of distribution according to productivity to the income of the state. It would seem that, if distribution according to needs is to be applied at all, a good place to begin is with the income of the state. But if society in its organic capacity is to be allowed a large income, on the ground of its share in production, what is the harm of allowing individuals a large income on the ground of their superior productivity. However, it must be said that in his chapter on "Society as Maker of Values" he thoroughly demolishes Mr. Herbert Spencer's shallow contention that society has no part in the creation of wealth.

On the whole, the most original and suggestive contribution which the author makes is his proposed line of division between public and private industry. This is the line between machinery and art. Machine production, involving the control of large wealth and consequent power of exploitation, and being largely routine work, unfits it for private and fits it especially for public management. But art is essentially individualistic and cannot be brought under public control. To do so would be to reduce it to a rule of averages which destroys art.

The author's measure of social failure is found in the expression "Waste in Work and Life," and of social success in the expression

"Economy of Work and Life." Under his treatment of the question, this can scarcely be objected to; yet he by no means satisfies us that a vastly greater economy of work and life is not attainable under the individualistic than under the socialistic régime. The prospect held out by the new gospel of individualism, as expressed in the closing paragraphs of Mr. Spencer's *Principles of Sociology*, is more alluring, and probably more attainable, than anything which the socialist has to offer.

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La Coopération: Conférences de Propagande. Par CHARLES GIDE.

Paris, Librairie de la Société du Recueil Général des Lois et des Arrêts, 1900. — 315 pp.

The well-known Professor of the University of Montpellier, who is also *chargé de cours à la Faculté de Droit* in Paris, has brought together, in this modest volume, ten addresses delivered within the last twelve or thirteen years, on coöperation, and has added to them a very appreciative paper on "The Prophecies of Fourier." Announcing at the beginning of this address that he is to speak of a "fool," and even of "the most complete fool to be imagined," and justifying this statement by quoting Fourier's forecasts of an ocean turned into lemonade and an earth illuminated by four new moons, Professor Gide goes on to instance other prophecies of Fourier which have, in truth, anticipated our own age and shown themselves to be the highest reason. Such were his predictions that one might soon leave Marseilles in the morning and reach Paris by evening, and that the isthmuses of Suez and of Panama would be pierced by canals. It is, however, with the phalanstery and the association of labor, of course, that Professor Gide is mainly concerned in this judicial estimate of Fourier's work.

The ten *conférences de propagande* were brought together as a contribution to the literature of the Universal Exposition of last year, and they make no pretense of being a complete treatment of all phases of coöperation in France. Nevertheless, they treat the most important points in its past and present, with a sane outlook into its probable future. The address on this last point indicates the chief difficulties which coöperation has to meet in France. "The first is the spirit of division, that fatal spirit which seems to be a constitutional infirmity of our race." Any one who has seen M. Gide himself presiding, as at Paris in 1900, over a tumultuous assembly of coöperators (the kind